

# BOSTON RECORDER.

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## HISTORICAL.

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No. 11.

### THE SECOND YEAR OF THE GREEK REVOLUTION.

In the sketch of the year 1821, it was observed that the Grecian deputies assembled at Epidaurus to form a Constitution, discharged this duty, and published the Constitution Jan. 1, 1822. Prince Alexander Mavrocordato, a patriotic Greek, of Constantinople, who, with patriotic sacrifices, had embarked in the great personal sacrifice, had been chosen President of the Executive Council of five, in which the supreme executive powers of the state are lodged. Three printing presses were soon established, a newspaper published, money coined, and a system of internal and external duties, adapted to the exigencies of the moment, organized. The Constitution was every where received with joy.

At the same time an event happened in the north of Greece, that cast a shade over this prospect. Ali Pacha, after sustaining a siege of nearly two years, in his castle at Yanina, was at length betrayed into a surrender of himself to Churshid Pacha, in the month of January, and on the 5th of February he was put to death. By this event, the army of Churshid was left at liberty to make a descent on southern Greece; and the Greeks seemed to be left single handed to sustain the encounter. The Turkish plan of operations was the following:—That Churshid, with all the forces which he could collect from Albania, Thessaly, and Macedonia, should traverse Thessaly, cross Parnassus into Livadia, and thence move by the Isthmus of Corinth; while the Ottoman fleet, in two divisions, was to land powerful reinforcements at Patras, which were to form a junction with Churshid at Corinth, whence the combined army was to reconquer the Morea.—This well devised plan was, however, unsuccessful in all its parts. Though the death of Ali Pacha in the beginning of February, left Churshid at liberty, the Montenegrins in the north of Albania revolted, and the Pacha of Scutari being kept at home to watch them, could not afford the expected aid to Churshid. In Macedonia a general rising of the Greek peasantry took place, and the Pacha of Salonichi, from whom reinforcements were also expected, was besieged in his capital. Besides this, the passes of the Parnassus, particularly Pherrapleas, were occupied by strong and active guerrilla bands, under Ulysses and other partisan chiefs, and presented a formidable obstacle to the passage of an army. Accordingly, when the first division of the Ottoman fleet landed a force in the beginning of March at Patras, Churshid, who was to have joined them at Corinth, had not yet broken up from his camp at Yanina. The force thus landed being wholly unsupported, was attacked with impetuosity by Churshid, the Greek general besieging Patras, and the Turks instead of forcing the Greeks to raise the siege, were compelled, with great loss, to take refuge themselves within the walls of the city.

After having landed these troops, the Ottoman squadron sailed for Candia, in Egypt, in order to effect a junction with the fleets of the Pacha of Egypt, as well as with those of Tunis and Algiers. The Greek squadron, however, hung close upon the Turkish, and in a severe action off Zante, destroyed thirty-five transport vessels. In the month of arriving in the port of Alexandria, the Turkish fleet were much damaged by a tempest, in which several vessels were driven on shore and others sunk. As soon as the contingent of Tunis and Algiers had arrived, and that of the Pacha of Egypt was ready, the combined squadrons sailed for the Archipelago, throwing supplies and landing troops by the way, in the islands of Cyprus and Candia, in the latter of which the Turks were shut up in the fortress of Canel, and one or two other strong holds. Having effected this object, the Turkish fleet awaited the second division of their navy, under the Capuchin Pacha, who had not yet left the Dardanelles.

Meantime the most tragical event in the war took place. The island of Scio, whose population was rated from 120,000 to 150,000, had enjoyed privileges, beyond almost every part of Greece. Turkey. It was a domain of the Sultan's, was lightly taxed, had but few Turks in proportion to its Greek population; had a college where four hundred young men received their education; a library of 10,000 volumes; a printing press, and a very extensive and successful trade. This prosperous, the Scioites had taken no part in the revolution, when it burst forth in almost every part of Greece the last year. The Turkish governor of the castle however, thought it prudent to take ninety-five of the principal inhabitants as hostages, of whom ten were sent to Constantinople, and ten were confined in the castle. This measure produced some alarm, and several of the Scioites fled to the neighbouring islands particularly to Samos. In the month of March, of this year (1822) a party of Samians joined these fugitives, landed on Scio, and raised the standard of independence. The peasantry joined them en masse. They marched without resistance to the castle, which the Turks were driven into by cannonade. News of this revolt was communicated without delay to the Turkish squadron, which by this time had been joined by the Capuchin Pacha. On the 11th of April, the Ottoman fleet appeared before Scio and landed 15,000 men.—The Greeks of course, had nothing to oppose to this force. They sustained however a murderous contest, and those of the castle who landed, were at length driven to the mountains. The Turkish army now entered the city and an indiscriminate massacre began. The city was soon on fire and the flames prevailed till the 16th, by which time the city was a heap of ruins. The thousands of prisoners then commenced, and many of those who escaped, particularly females, who had been bred to luxury, were sold in slavery. It has been asserted on good authority that the fate of 30,000. Some anecdotes of uncommon savagery are related in the French newspapers, on the authority of a letter from Scio, apparently written by the French Consul, in which those who escaped owed their lives. Seven hundred prisoners had fallen into the possession of the Turks, that quarrelled as to the point to proceed to violence among themselves, and the whole were preserved in solid blood, and were accordingly done. A considerable number of these, 35 of the most respectable, were sent to the Capuchin Pacha on board his ship, and 600 were sent to the castle, till their lot should be decided. On the 15th of May, a month after the completion of every thing like resistance, not to say

life, in Scio, these 35 were hung at the yard arm, on board the Admiral's ship, and in reply to this, as a signal the 85 original hostages were hung from the battlements of the castle, and the eight hundred strangled in its courts. The streets of Scio were so encumbered with dead, whom there was no one to bury, no one to remove, that the Jews of Smyrna were ordered over to throw them into the sea. For their payment, they were permitted to glean the plunder of the city, and brought back with them the copper kitchen utensils of thousands of desolate hearths, of which a quantity bought as old copper in the stalls of Smyrna has been seen on the wharves in this town. There are also now in this town two children, who fled from the horrors of that day to the mountains, and having escaped to Malta, were sent out by our Missionary Society in this country. When the news of these events reached Constantinople, the ten other hostages, notwithstanding the interference of Lord Strangford, the British Minister, were also strangled. When this intelligence reached England, some friends of liberty and humanity in both houses of Parliament made the murder of the hostages a matter of inquiry. Sir James Mackintosh and Mr. Wilberforce appealed to Lord Castlereagh, to put a stop to such horrors. The minister replied that "the gentlemen could not be so quixotic, as to wish him to interfere in the internal administration of the Turkish empire." But if the British and other powerful cabinets do actually uphold a decayed barbarous empire, do they not take upon themselves the responsibility of its inhuman acts?

No success, however brilliant, could be considered as a compensation for the destruction of a spot like Scio. The Greeks, however, had soon an opportunity of striking a salutary terror into their oppressors. The gallant flotillas of Hydra, Spezzia, and Ipsara, crowded about the shores of Scio, and notwithstanding the advanced period of the season, made it unsafe for the Capuchin Pacha to traverse the sea to the Morea, where he had been so long expected. At length, on the 10th of June, a gallant company of Ipsariots, having prepared two fire ships took advantage of the evening, sailed into the midst of the Turkish squadron, and aiming at the Admiral's vessel, and another of the largest three deckers in the squadron, grappled to them. The Admiral's was soon on fire. No Turkish commander's head sits firmly on his shoulders after a surprise like this, and the Capuchin Pacha refused to escape from his burning vessel. His officers forced him into a boat; but he was soon crushed by the falling of a spar from the colossal vessel which had just blown up. Her crew of more than 1000 perished. The Capuchin Pacha was landed on the island, he had so lately drenched in blood, and expired in a few hours.

The news of this event produced a great commotion at the capital, where the elation felt at the prospect of affairs with Russia, gave new ferocity to the feelings produced by the destruction of the Admiral's ship. Constantinople was already distracted with the feuds existing in the divan, where Hales Effendi, an intriguing favourite of the Sultan, was extremely unpopular with the other high officers and odious to the Janissaries. To hold the latter in check, the Porte had found it necessary to keep a very strong body of Asiatic troops from the North Eastern Provinces of the Empire, encamped on the Bosphorus. Notwithstanding this precaution, toward the close of July, the Janissaries broke out into open revolt, and Ibrahim Pacha, with his Asiatic host, was called into the field against them. A furious contest raged for some time in the suburbs and streets of Constantinople; and the avenging angel of the Greeks caused the scimitar of their oppressors to drink deep of Ottoman blood. Many of the Janissaries were killed in arms; more were taken prisoners. For these last the gallows was too slow, and the place of execution too far. They were tied together in gangs, and thrown into the Bosphorus.

After some partial actions in Epirus & Thessaly, in which, though the Turks kept the field by force of superior numbers, they were nevertheless detained and harassed till near the end of July, Churshid, informed of the appearance of the combined Turkish fleet in the Ionian sea, moved downward toward the Morea. The Greeks had nothing to oppose to this concentrated movement. No small portion of their troops were occupied either in garrisoning the strong holds in their own possession, or in investing those of the Turks; the landing of a powerful force at Patras produced a necessary division in their army, and Churshid was accordingly able to penetrate Livadia and the Isthmus, and enter the Morea. Corinth fell into the hands of the Turks—the Greeks raised the siege of Patras, and retreated with precipitation, and the Smyrna Spectator and the Austrian Observer began to sing paeans over the ruin of the cause of Greece. Till the middle of August, the condition of the Patriots might indeed be considered as desperate; for in addition to all their other dangers were these, which arose from discord in their own councils. But the extremity of danger, to which they were exposed, awakened them to a sense of the necessity of union, if indeed the rumors of their dissensions, are not like a thousand other reports to their discredit to be reckoned among the fabrications of their enemies. The Turkish army was able to penetrate no further than Argos. There they were met and vanquished by the Grecian forces, and the Turkish commander, the lieutenant of Churshid, was among the slain. From this moment, affairs were a totally different aspect. The Mountaineers, who had supported the cause of liberty during the whole summer in the environs of Thessaly, though unable to stop the march of Churshid, were in full motion from the time that he had crossed into Livadia. To protect the important city of Larissa and other strong towns in Thessaly, Churshid was obliged to make a hasty retreat from the Morea. Scarce was this retrograde movement known, than the Albanians in his army—a race that attaches itself to success—deserted his standards by thousands, and this terrible chief, who had marched down on Corinth six weeks before as an irresistible conqueror, was scarcely able to cut his way back to Thessaly. Here for three months he was employed in collecting the wrecks of his army scattered in this long meditated and most fruitless campaign, till the year closed upon him in a manner, which he hardly anticipated, when, at its beginning, he betrayed the Ali Pacha into the assassin's hand.

The important islands of Cyprus and Candia were the scene of renewed carnage and of hard struggles, in the course of this year, but the limits of a newspaper do not permit us to enter into a detail of them. In Cyprus the Turkish population being to the Greek as three to one, it was wholly out of the power of the latter to make any vigorous resistance. The Christians were accordingly massacred en masse. The English Annual Register, an authority by no means partial to the revolutionary cause, states that in the three cities of Baffo, Amathus, and Famagusta, in Cyprus, 25,000 Greeks were massacred; that 74 villages, with a population of 18,000 souls were desolated, and that not a Christian church was left standing

in the space of 40 square leagues. In Candia, the Christians gained ground, and the Turks were kept confined to their fortress.

The provinces of Wallachia and Moldavia became comparatively tranquil in the course of this year. All prospect of a war with the Russian Emperor disappeared, although corps of observation remained in Bessarabia, the Russian forces were mostly withdrawn and in the same degree the provinces were evacuated by the Turks. In the course of the summer two brave boyards were named Hospodars, Ghiki for Wallachia and Stourdza for Moldavia, and the forms of civil government were reestablished. Then however, began the second most terrible season of an unsuccessful revolution, the horrors of what is most falsely called an amnesty; when every thing is remembered every thing is raked up, and every thing coolly and deliberately punished. Luckily, the Turkish victors began too soon, and the greater part of those, who had fled to the Austrian territory, preferred to stay there, hospitably as they were treated, to incurring the hazard of a Turkish Amnesty. In appointing native boyards to the dignity of Hospodar, the Porte declared its purpose of never again raising a Greek to that dignity.

Meantime the Grecian Marine was raising itself to a glory destined, we trust, to outlive the memory of the Ottoman Throne. The Capuchin Pacha, who was appointed after the destruction by the fire ships of Scio, died, in a few days, of the plague. A third for this year was accordingly named, and under him the Ottoman Squadron made sail for the Dardanelles. The Grecian fleet pursued it as far as Tenedos, where the Capuchin Pacha came to anchor, till he could receive from Constantinople the firman permitting him to pass the Dardanelles. This piece of etiquette cost the Admiral dear. He would have done better as our capt. Bainbridge did, to give the Commandant at Chanakalessi a roaring salute and pass on, under cover of the smoke. While the Capuchin Pacha was at anchor between Tenedos and the coast of Troy, the same gallant Ipsariots, who had destroyed the Admiral's ship off Scio, claimed the privilege of repeating the attempt. At seven o'clock in the evening they sailed in two fire ships, disguised as Turkish vessels and seemingly chased by the Grecian cruisers. The fire ships accordingly were allowed to approach. When their character could no longer be concealed, they fastened upon the Admiral and another ship of the line, and so resolute were the brave Greeks to effect their object, that their leader threw in live caltrops with his bare hands into the fire ship, which had grappled to the Admiral, to set it on fire the sooner. It shortly exploded, and almost all the crew were destroyed. Whether Capuchin Pacha escaped is uncertain. Most of the accounts assert that he perished: some that he escaped, but was immediately displaced on arrival at Constantinople. Not one Greek perished in this or the similar exploit in June.

This event and a decree ordering all plate and jewels to be brought to the treasury, raised a revolt at Constantinople. Fires were continually occurring of the most destructive character, the Janissaries rose in a body, till at last the Sultan was forced to yield and the Hales was deposed. As the Janissaries still clamored, his head was taken, but out of tenderness to the Sultan's feelings, instead of nailing it to the gates of the Seraglio, it was exposed in a silver plate. As Churshid had been an officer in high standing with Hales, as he was unsuccessful in the campaign, & as he was reputed to have sequestered in his own use a part of the treasures of Ali Pacha, an officer was sent down to Larissa to him, with a boisterous. This was the end of the best General in the Ottoman service: who had been selected to carry on the war with Ali Pacha, and who alone, of all the Turkish Generals who have appeared in this war, displayed the requisite energy, patience, & wariness for such a service. We forgot to observe that, in the course of this year, the Christian hostages, which Ali Pacha had taken in the beginning of the war and kept confined on an island in the lake of Yanina, were exchanged by Churshid for his harem, which fell into the hands of the Greeks at the capture of Tripolizza. In the course of this year Athens, and at the end of it Napoli de Romani, the most important fortresses in Greece, fell into the hands of the Greeks. Over four hundred pieces of cannon were mounted in the latter. I shall endeavour in another paper to sketch the campaign of this year.

## Foreign Religious Intelligence.

### PRIZES FOR VIRTUOUS ACTIONS.

In the account of the sitting of the French Academy on the 25th ult. (St. Louis's day) we mentioned that five prizes, (the foundation of Baron de Montyon) were awarded to five individuals of the lower classes of society, for acts of habits of virtue. The task of deciding in such a case is new, we believe to any literary body, acting in its corporate capacity; and probably from this cause it may not be uninteresting to announce on what individuals, and what actions the choice of the Academy fell. Four of these virtuous persons are of the softer sex. The first is the wife of a water carrier, whose husband gains no more than 35 sous, or 16d a day; but on this, Dame Jacqueline received into her house and supported a poor female neighbor, left destitute of bread or refuge. Demoiselle Caillat, a milliner's girl, has, during 12 years, maintained by her labor the mistress with whom she served her apprenticeship, and whom an incurable malady prevented from doing any thing for her own support. Marie Cartier has performed the same office of charity for the last 17 years, to a female, whose house she entered a servant, but who has since fallen into frightful poverty. The last, who is a portress, received and supported in her house, a young woman from her own province, though for the support of her own family she has only 900 francs, or £3 a year, and was obliged to pledge her wearing apparel to perform this act of charity. Each of these benevolent individuals have been rewarded 1000 francs and the notice of the French Academy.

The first prize of the value of 1500 francs was decreed to Joseph Becard, an old clothesman, and the following is the account that the Bishop of Hermopolis gave of the invincible patience and numerous sacrifices which drew down upon him the award of Baron de Montyon's bounty. This man, formerly the servant of the Marquis of Stinfort, who died at Arras at the commencement of the revolution, had witnessed the period, the generous devotedness of Madame de Chavillicat to her husband, who was thrown into the same dungeon. Deprived of all support by the death of her husband in 1812, Madame de Chavillicat came to Paris to solicit payment of some money which was due to him. She understood very little of the French language, and was reduced to the last degree of want, when she accidentally met Becard, to whom, being of the same province, and speaking the same dialect, she communicated the account of her distress. Becard was deeply affected with her change of condition, and rendered her immediately all the

assistance in his power, by selling for her at a profitable rate those articles which she was obliged to dispose of for her immediate subsistence. This small sum was soon exhausted; and the unhappy lady, in despair, passed whole nights and days in tears, struggling to conceal the distress which oppressed her. Becard, being himself reduced to straits, endeavored to aid her with his feeble means; and as she was ashamed to inscribe her name at the board of charity, he placed his there in her stead, eating the coarse bread which he received, and buying fine bread for Madame de Chavillicat, who had become blind from the excess of her afflictions. Nay, conquering his natural feelings of shame, he even submitted to beg alms in the street for her sake; and not succeeding in his object by all the humiliations of his new calling, tried afterwards the trade of an old clothes-man. About the end of last December, this unfortunate woman became ill, and Becard, after going about during the day to gain a pittance for her support, watched her sick bed during the night on a chair. It was only after three months' watching that he would be prevailed upon to accept of a mattress from one of the neighbors, resisting the offer so long on the ground that he might thus fall asleep while his patient required his assistance. Ten days before her death, he in fact ceased to go out on his usual occupation. She died about the middle of May last. Becard rendered her the last services of humanity, accompanied her body to the grave, and carried to the Cure of the parish five francs, which remained of the succor which that Cure had sent her for the purpose of obtaining prayers for her soul. Faithful to her memory, he made with his own hands a small wooden cross, and placed it, with her name inscribed, on the grave where her remains were interred. Such is the course of action which has secured for this faithful friend of misfortune a gold medal, and an honorable mention among assembled academicians. If there is any romance in the return of the five francs, and the erection of the monument, it must be ascribed to the Bishop who gave the details. [London Times.]

## LONDON.

"Independent of the two magnificent Hospitals, supported at the public charge, one for the maintenance of invalid seamen, at Greenwich, and the other for invalid soldiers, at Chelsea, London has 22 hospitals or Asylums for the sick and lame, and for pregnant women, 107 almshouses, for the maintenance of old men and women; 18 institutions for the maintenance of indigent persons of various other descriptions; 20 Dispensaries for gratuitously supplying the poor with medicine and medical aid, at their own dwellings; 3 Colleges; 45 Free-schools, with perpetual endowments for educating and maintaining nearly 4,000 children of both sexes; 17 other public schools, for deserted and poor children; 237 Parish schools, supported by their respective parishes, with the aid of occasional voluntary contributions, which, on an average, clothe and educate 11,000 boys and girls, and in each parish and workhouse, for maintaining its own helpless poor."

When we contrast this account, which is similar to that which may be given of every capital city in christendom, when I say, we contrast this account with what must be said of the towns and cities of pagan lands, we cannot but be struck with the superior nature of the gospel. Paganism has no charities. Not a hospital rears its head throughout the drear domain, but the dying groan unheeded, the sigh of the orphan floats unregarded, the tear of the destitute falls unpitied.—Let the Christian learn to love his religion, and be thankful to that God who has made him the subject of it. Why is he not compelled every morning to behold thousands of murdered infants and every evening to see hundreds of deserted parents; why are not the fields all around him strewn with the bones of these the culture has been left to devour, because of the Gospel? Give then, oh! give the Gospel to others.

## MISSIONARY MEETING AT EDINBURGH.

On the 29th Aug. a meeting of the Edinburgh Auxiliary Missionary Society, was held for the purpose of receiving a deputation from London, and contributing to the funds of the London Missionary Society.

A large company assembled on the occasion and numerous addresses were made. The Rev. Dr. Paterson of St. Petersburg gave a favorable account of the state of religion in the north of Europe, and was followed by his excellency M. Papoff, Counsellor of State of the Russian Empire, and Secretary to the Russian Bible Society. The Rev. J. Campbell, of London, then addressed the meeting in a very striking speech, in the course of which he related several interesting anecdotes of the improvement that had taken place among the Hottentots in Africa in consequence of the labors of the Missionaries in that barbarous country. A liberal collection was made at the doors in aid of the funds of the London Missionary Society, amounting to 70l. 10s. 8-14d. The committee, at a subsequent meeting, voted an additional sum, so as to make a donation to the London Missionary Society of 120l. (\$362.30), free of all expenses, which has been remitted.

The Anniversary of the Auxiliary Missionary Society was celebrated at Bristol on the last of September and beginning of Oct. We are informed that a more delightful and interesting meeting was never held in that city. Great numbers of the clergy as well as of the citizens generally attended, and many impressive speeches were made. This meeting, adds the writer, was rendered truly delightful by the harmonious and lovely scene which it exhibited. It was gratifying to see clergy of the National Church uniting with the various ministers of Dissenters and Methodists, for the sole purpose of extending the empire of the Prince of Peace. It was surely the commencement of the latter day glory, for Ephraim ceased to envy Judah, & Judah no longer vexed Ephraim. The collections on the occasion amounted to upwards of \$2760.

The Ninth Anniversary of the Auxiliary Missionary Society of the counties of Warwick, Stafford and Worcester, was held in Birmingham in the beginning of September.

The Congregations, which were very large, appeared to be animated by a true missionary spirit. The collections amounted to nearly 400l. (\$1776).

## Departure of Missionaries to Africa.

Notice is given in the Evangelical Magazine of the sailing of Rev. A. Robinson, from the Theological Seminary at Gosport, with Mr. and Mrs. Hughes, and Mr. R. Edwards, artisans from the towns of Manchester and Bury, for the Cape of Good Hope. They left Plymouth in the ship Nepos on the 19th Oct. Their ultimate destination is Hurerehane and Mashow.

The West Britain, English paper, states that the ministry are so fully impressed with the necessity of imparting religious instruction to the slaves in

the West India Colonies, that they have applied to the Wesleyan Missionary Committee for fifty young men to be sent thither as missionaries. They are to be under the direction of the committee but supported by a regular allowance from government.

## DEFERRED SUMMARY.

Gin-Case Conquered.—J. D. was a young man of good habits, and settled in a flourishing village. He was industrious and successful in accumulating property; and as he increased in wealth, he gradually rose in the estimation of his fellow men; until he began to be noticed and respected by those, whom the world call great. He was now occasionally invited to visit gentlemen of distinction who treated their guests with wine, brandy, and rich repasts. D. was much pleased with the attention he received, and in return appointed days to entertain company at his own house, in the same luxurious manner. By degrees he spent more and more time in visiting and receiving company, until his business was neglected, and he had formed a habit of excessive drinking. He finally became such a slave to the cup, that before he could dress himself in the morning, he must visit his gin-case, and take his dram. He persisted in this course of intemperance for a time; but in moments of sober reflection his conduct alarmed him, and plunged daggers into his heart. Although his thirst for strong drink had become excessive, yet he was a man of sound judgment; and at length he solemnly resolved never again to disgrace himself or his family by intoxication. He then took his gin-case with its contents, and dashed it upon the rocks. His wife, hearing boards and glass rattling, exclaimed, "Dear husband, what are you doing?" He replied, "I am determined to be master of my own house, I have been a servant to this gin-case long enough." He is now reformed, and steadily attends to his occupation, to the great joy of his wife and children, and all his best friends. May those who are too much attached to the cup, have the good sense and resolution to imitate the example of this man, who to human appearance, was just on the brink of ruin. [Mirror.]

Consecration, Ordination, and Institution.—An Episcopal Church was consecrated at Newton, N. J. Nov. 19th. Sermon by Bishop Croes. On the following day, the Rev. Clarkson Dunn, was admitted to the Holy Order of Priests. Sermon by the Bishop. On the same day, Mr. Dunn was instituted into the Rectorship of said Church. Sermon by Rev. H. P. Powers.

In St. Paul's Church in Philadelphia, the Rt. Rev. Bishop White admitted Mr. Robert Pigott to the Holy Order of Deacons, and the Rev. Richard U. Morgan to the Holy Order of Priests.

Ordained.—Over the second parish in North Yarmouth, Me. on the 3d inst. Rev. Caleb Hobart. Introductory prayer by Rev. Samuel Stone of Cumberland. Sermon by the Rev. Richard S. Storrs, of Braintree, Ms. from Ezekiel 34, 17. "Son of man," &c. Ordaining prayer, by Rev. Samuel Gile, of Milton, Ms.—Charge by Rev. Noah Cressy of N. Yarmouth—Right hand by Rev. Asa Cummings, of N. Yarmouth—Address to the people, by Rev. Perez Chapin, of Pownal—and concluding prayer by Rev. David Thurston, of Winthrop.

At Sardin, Wilkes Co. Geo. Mr. Enoch Gallaway. Sermon by Rev. Mr. Mercer, from 2 Tim. ii. 2. At Hollis, N. H. Dec. 3, Rev. Wm. P. Kendrick, as an Evangelist. Sermon by Rev. Mr. Church of Feham.

The Rev. Enoch Pond, of Ward, Mass., will soon publish a volume of "Missionary Discourses, or Monthly Concert Lectures."

Ordination.—On the 5th inst. the Rev. William Jarvis was admitted to the Holy Order of Priests, by the Rt. Rev. Bishop Brownell, in the Church at East Haddam. Prayers were read by the Rev. Mr. Noble, and the Sermon delivered by the Bishop. It is stated that at New-Orleans, three licenses for gaming-houses have been granted this year, at \$5000 each. Of the \$15000 raised by this unhappy excise, \$12,000 are appropriated to the Hospital and \$3000 to the College: the number of similar licenses is limited to six. What a horrible state of society must that be, in which the keeper in one of three gaming-houses in a city containing but about 40,000 souls, can afford to pay \$5000 per annum for permission to become the open public pander of vice!

CARD.—Rev. A. BORN, of Sturbridge, acknowledges the donation of twenty dollars, from Ladies in his Society, to constitute him a member for life of the American Tract Society.

Canals.—The Baltimore American says, it is hoped, that the Maryland Legislature will, at their present session, grant to the U. States the right to make such Canals through the State as they think proper, with power to raise by tolls, funds sufficient to keep the same in repair, and no more. Let them at the same time instruct the members of Congress and Senators, to use their influence to have this great and important work of connecting the east with the west immediately undertaken by the general government.

Transylvania University.—Rev. John McFarland, of Paris, Ky. proposes to publish a series of numbers, in the pamphlet form, upon the present state of things in this institution, which he thinks calls loudly for reform. It is a flourishing university having a medical and a law department, liberally patronized by the legislature, and collecting every winter between 4 and 500 young men within its walls. It is said to be under "Socinian influence," and its President is known in N. England to be a scoundrel at evangelical sentiments and vital religion; while the people of Kentucky who support the institution are not of the same mind. A writer in the Pittsburg Recorder asserts, that "not one Socinian congregation has been formed on this (the western) side of the mountains, except one in the city of Pittsburg."

"Plain Truth"—again.—We mentioned in our last paper, on the authority of a correspondent, that the publication of "Plain Truth" had been discontinued. We have since received a copy of it, by which it appears, that it has been suspended only a few weeks, and is now resumed. We make this statement, merely to correct a misapprehension. [Col. Star.]

## MARRIAGES.

In Boston, Mr. Thomas Edwards to Miss Charlotte Edwards; Mr. Dudley Sargent to Miss Susan Ann D. Somes; Andrew Ritchie; Esq. to Miss Sophia Harrison Otis, daughter of Hon. H. G. Otis; Professor Alva Woods, of Columbia College, Washington, to Miss Almira Marshall; Mr. George Benson to Miss Betsey Simpson, of Framingham; Mr. Aaron Hook to Miss Sally, daughter of the late Mr. John Aymour; Mr. Alden Goffard to Miss Augusta Lovett; Mr. Henry Davis to Miss Caroline M. James; Mr. Moses Carr, formerly of Somerset, N. H. to Miss Maria Adams.



## BOSTON RECORD.

SATURDAY, DECEMBER 27, 1823.

## THE CLOSING YEAR.

The swift passage of time, admonishes us to "work while the day lasts." The graves are opening. Each passing year makes many "new deposits" from the circle of four patrons and friends. We should be wanting, therefore, in the surest token of friendship and gratitude, if the approaching termination of another year should carry with it to our subscribers no friendly hints for their improvement, and such as are appropriate to a day of peculiar Christian enterprise like the present.

It has been our delightful duty to collect from every accessible source, and condense, all that information relative to Zion's trials and comforts, which could inspire the heart with confidence in the promises of her Lord, or excite those sympathies that urge forward the believer most powerfully to "works of faith and labors of love." A particular review of the ground over which we have passed, will neither be needed nor expected. Yet it will not be unprofitable to notice some of the prominent events that have transpired during the period now closing; because, by a fresh recollection of the past, we are almost of necessity constrained to "gird up our loins" for the duties of the future.

No signal events occur to us as having taken place in the religious world, in the course of the year; at least, none that have excited the astonishment of mere lookers-on. The kingdom of God cometh not with observation. The progress of truth is not marked by prodigies. The advance of light, if not imperceptible to the observant eye, is yet too gradual to create strong surprise in those who feel no personal interest in the blood bought salvation.

Many souls have been added to Christ. The triumphs of grace have been extensively witnessed, and have created much joy, not only in heaven, but among the redeemed on earth. Tens of thousands in our own country, beside the multitudes in other lands, who the last year were in "the gall of bitterness and the bonds of iniquity," are now "rejoicing in hope," and uniting in the songs of the holy, "unto him that loved us, and washed us from our sins in his own blood." Among these, are many who add to the spirit of piety, such intellectual endowments as will qualify them for usefulness in the largest spheres that can be opened to them. Our colleges, our academies and schools, have been unusually blessed, and on this fact we dwell with peculiar pleasure, as indicating the purpose of God to multiply the faithful heralds of salvation, by whom he may publish his name and his authority to all "the dwellers on the earth." In the same view, we regard it as a matter of sincere congratulation among the friends of Zion, that the past year has added much to the privileges of the young; that Bible Classes have been established to some extent in former years, yet there has been recently a great increase of their numbers, and a manifest improvement in the manner of conducting them. Our youth are beginning to feel more generally and deeply (at least those of them that have souls) that they may redeem a large portion of their time from unprofitable amusements, for the improvement of their minds in the knowledge of God. And this fact together with the general establishment of Sabbath Schools, warrants the hope that the rising generation will possess the spirit of piety more largely than their fathers, and be better prepared to act with the vigor and perseverance required by approaching events. The various plans adopted for the more thorough religious instruction of youth are among the happiest omens of Zion's speedy enlargement.

Our strong attachment to the immediate object of Education Societies, has never been disguised. And if there be one feature in the system of means now in a course of accomplishment for the conversion of the world to Christ, which we regard with greater interest than others, it is this: its importance swells with every moment devoted to the consideration of its connexion with the cause of the Bible and Missions. There are difficulties attending it of greater magnitude than are commonly supposed by such as look at the subject only occasionally and superficially. There are trials on all hands:—the Benefactors have them—the Directors have them—the Beneficiaries have them—but they are trials that only endear the object, and serve to increase the resolution already formed and expressed, to prosecute the enterprise till every land shall be filled with the Ministers of God. New benefactors have been raised up the past year, new societies have been formed, and the plans of others already in existence, have been enlarged. As a part of the same system, theological seminaries have been established, new professorships have been endowed, and large accessions to the general fund of theological education have been secured. It is a happy circumstance too, that the interest in this object is extending, and pervading all classes of community; that there is a deepened feeling of its importance in almost every state of the Union, and in every Christian denomination. May the time soon come, when every Christian who enjoys the benefits of the ministry, shall regard it both as his duty and privilege, to increase with his own contributions, the means of extending the same benefits to the millions, who are and must be, for many years, destitute.

A more prominent, though not a more important object in the eye of Christian benevolence, is found in the operations of Foreign Mission Societies. These have been steadily, though too slowly advancing; and in the movements of the American Board, the Baptist Convention, and the United Foreign Mission Society of New-York, we find evidences of wisdom, decision and perseverance, that ensure with the blessing of God, the happiest results. None of them yet receive that liberal patronage which the immense importance of their plans demands. There is a want of system in the charities of the day; there is too little given from deliberate conviction of duty, compared with what is given from a momentary impulse, that neither blesses the giver nor the receiver so richly as systematic charity. The mission at Bombay gathers strength, and commends itself

to the mixed population surrounding it, by the firmness and activity of its members, who are indefatigable in preaching the word, in superintending schools, in translating the Scriptures, printing and distributing tracts, and maintaining by a holy example, the claims of Jehovah Jesus on the hearts of idolaters. A chapel for the worship of God has just been erected here, the first that has raised its spire in this part of India for the use of Protestants. Let it be remembered by Christians on the first Monday of January. The mission at Ceylon numbers among its converts several youth of much promise, who are now either actively engaged in preaching the gospel to their countrymen, or are preparing industriously for the work. Mr. Richards has fallen—rather, has risen from among his companions, to shine among those who have turned many to righteousness. His brethren are not disheartened, and only wait for suitable encouragement to establish a school of the prophets on a plan so extended as to make it a powerful engine for the overthrow of the kingdom of darkness in that island. Shall the scheme be relinquished, or even postponed for the want of means? At the Sandwich Islands, where European vices have long swelled the stream of wretchedness, flowing from ignorance and superstition, God has clearly lifted up a standard in the sight of the people, and caused many of them to collect around it; some to enlist under it, and pledge themselves to defend it. Here an unwritten and uncouth language, is reduced to form by our Missionaries, and fixed on grammatical principles, so as to become the medium of intelligible instruction to millions. Schools are established—princes are pupils—a press is in operation—the gospel is preached, the Sabbath is honored, and a large portion of the population are inquiring "what do these things mean?" Less than five years ago, the name of Christ had never been heard on these islands, unless from the profane lips of a sailor. At Jerusalem, the voice from heaven is heard a second time, "Glory to God in the highest." The ministers of Christ are there. From the hill of Zion they are publishing the glad tidings, and waiting for the promised descent of the Holy Ghost.—The year that now closes will be long remembered as the era of the establishment of the first Protestant mission in the holy city; an establishment effected through the good providence of God, by Missionaries from a part of the world unknown to the Apostles when they went forth to preach the Gospel to every creature. This ground has long lain fallow. It must be broken up. The stones must be cleared away. The good seed must be sown and take root. All this requires time; and there will be no room for discouragement, though fruits should not early appear. What perils our brethren there will be called to encounter, we know not;—but there is no reason to expect that Satan will surrender the ground that he has held undisputed possession of for 1800 years, after the hardest fought battle in which he ever engaged, without summoning principalities and powers to his aid in maintaining it. Probably none of our missionary stations are more perilous than this; but, we know it is occupied by men who "count not their lives dear"—men who have enlisted to fight and to conquer. The Press, connected with this station, and now located at Malta, may be relied upon as an instrument of great potency in promoting the object of the mission. This year too, a mission to South America has been undertaken, and in the present state of some large portions of that, till lately unhappy country, there are flattering prospects of success. Among the Indians of our own country, there is a regular progress towards civilization, and all the blessings connected with it. Seven churches have been organized. Sixty of the natives have become hopefully pious, and are united with these churches. More than 500 Indian children have been instructed, and "thousands of adults have heard the gospel." At the Foreign Mission School, 35 youths from various nations are now receiving instruction, preparatory to their return to their own kindred, among whom it is hoped they will declare the unsearchable riches of Christ. How animating, how soul-inspiring, must such facts be, to those who have long felt for the miseries of a world lying in wickedness, and who are waiting "in the patience of hope" for the consolation of Israel.

During the present year, we have had the pleasure of recording the favor with which the Burman Mission is at length regarded by the Ruler of seventeen millions of idolaters. Prospects are encouraging in a high degree, that Christianity is obtaining so firm a hold on Burmah, that it will soon shake the temples of Gaudama from their foundations, and restore the blessings of a righteous government, and of undisturbed peace to an empire that has hitherto known only how to submit to the iron sceptre of a bloody superstitious. Where twenty converts have pledged themselves to God in face of the laws and a Pagan Inquisition—where rulers have become willing to give the Christian Missionary room in the very centre of their kingdom, and with a clear knowledge of his character and wishes, it cannot be doubted that God has still further designs of mercy. The other Baptist Missions among the heathen continue to prosper, though nothing of an extraordinary kind is recollected to have occurred, beyond what has been already mentioned.

The Missions among the Ojages, and the tribes that inhabit the Reservations in the western part of New-York, are conducted with care and with some success. But they are too much in their infancy to warrant the expectation of great things from them; and the Board to which the management of them is entrusted, have to struggle with pecuniary embarrassments, that ought to make the Churches to whom they look for their resources, "blush and be ashamed."

On the whole, the Missions undertaken by the American Churches, may all be considered as prosperous. They have their enemies, who are ever active and bold, and blush not at their exposed falsehoods. But this enmity is all promoting the cause it aims to destroy. Nothing is to be feared, but lukewarmness among the friends of the cause. This is an enemy more deadly than ridicule, lies and violence. Domestic Missions, continue to excite a degree of interest, and in one shape or other, are prosecuted with increasing diligence. Many new Churches are collected and established by their instrumentality—and decaying Churches are revived.—Thousands of souls are restrained from the excesses of wickedness, and hundreds are brought from year to year, to the foot of the Cross, by these unostentatious exertions.

The American Bible Society, which is not only national in name but in reality, is exerting a mighty influence on the religious character of the country, an influence that will extend onward to the day, when it shall be proclaimed, "Time shall be no longer." Its auxiliaries are multiplying, and some of them are efficient. It were to be wished, that all of them were more thoroughly awake to the claims of this institution on their increased liberality, and more ready to give to the Bible that extended circulation which its infinite value demands for it. Appropriations have this year been made to the publication of the Scriptures in the languages of the East; and these appropriations have increased the interest of the public in the Society; we hope they will be continued and enlarged, for we are persuaded that such "giving tendeth to increase."

The American Tract Society, is fast rising to the rank it deserves to hold among our benevolent institutions. The executive department is conducted with great skill and efficiency. The publications are of the most useful and pleasing kind. No purchaser of Tracts incurs a risk of receiving what is useless when he gives orders on the depositaries of this Society, even though he be previously acquainted only with the titles of the Tracts. Its funds are advancing, though by no means so rapidly as its friends may reasonably desire. Other societies either auxiliary or independent, are springing up in all sections of the country, & are laboring together most efficiently, to counteract the irreligious publications that are scattered far and wide, with a zeal and prodigality, which would better become a better cause.

The American Meliorating Society, the Colonization Society, and Peace Societies, all deserve a more particular notice than we have room now to give them. The first, is prosecuting its object with slow but steady aim, and will soon have a flourishing colony of the ancient people of God, under its superintendence, if pecuniary means are not unkindly withheld; and of this, we trust no fears can be entertained. The Jews have too strong a hold on the affections of American Christians, to allow them to ask of us a refuge from the oppressions of the Old World, in vain.—The second, meets with more encouragement hitherto, from Heaven than from men. God has smiled propitiously, and directed to the choice of an eligible site for the colony; he has protected and provided for the wants of the colonists almost miraculously; and has stirred up various ecclesiastical bodies to sanction and encourage the undertaking; let most of our countrymen are satisfied that they have discharged all their duty to the poor disinherited African, when they have said to him, "depart in peace; be thou warmed, and filled; notwithstanding they gave him not those things which are needful to the body—and what doth it profit?" In regard to the last, it is clear that the cause they advocate is gaining ground.—And though we have reason to believe, some hard battles are yet to be fought, and blood is to be shed, till it "rise up to the horses' bridles," yet, peace will soon universally prevail, and the measures taken by Peace Societies, will be among the happy means, of restoring the alienated members of the human family, to each other's kind offices of friendship and love.

In regard to the operations of Foreign Benevolence, we could say much, if we had space, and power enough to hold the patience of our readers. But it is unnecessary to protract our remarks by referring to those prominent facts, in regard to the Bible, Missionary, Education and Tract Societies of Europe, which are already familiar. It is enough to say that all these Societies are gaining new strength from year to year; that they are managed with great wisdom and faith, and resolution; that normal success follows their exertions; and that the friends of God on the other side of the Atlantic, are looking with steadfast eye toward the Millennial Glory that is rising in the East.

The vast difference in the amount of religious charities in Great Britain & in this country, especially when the circumstances of the population in both countries is taken into the account, ought deeply to humble us. We are far, very far behind those fellow Christians, who have few privileges and little wealth compared with us, in the active duties of benevolence. We are indeed accomplishing something—but they are doing ten times more, with not one half the ability! Shall such a stain long remain on the character of American Christians?

With respect to Civil Government, and its innumerable blessings, we have still occasion to praise the Lord for the happy distinction he has conferred on us, among the nations. The fields of Europe are yet doubtless to be more thoroughly drenched in blood than ever, before the equal rights of all men will be acknowledged, and before the spirit of pure Christianity will be admitted into the councils of the Great. The criminal indifference of Christian nations to the struggle for civil and religious liberty on the part of Greece, will meet its punishment sooner or later, either from the sword of the Musselman, or from the resuscitated spirit of an infidel Democracy. The followers of the False Prophet, are learning again the art of war, and though they have slumbered while the Christian world has been making improvements in the diabolical trade, yet when they are thoroughly awake, as they soon must be if their present struggle continues, the spirit of fanaticism and vengeance that made Christian nations tremble centuries ago, will stalk forth again in all its native pride and ruthlessness. Some tremendous judgments too are yet in store for those nations that have publicly declared the traffic in human flesh a crime against God and nature, and still have persisted in the encouragement of the proscribed trade. France, Spain, and Portugal, have yet to pay a debt to divine justice, which all their wealth and all their masses—their Ave Marias and Paternosters, will not whitewash. The present year has accumulated guilt on those nations, notwithstanding their partial sufferings, and they seem only to blaspheme

the God of Heaven more and more in proportion to their plagues. The measure of their iniquities must be nearly full, and wrath will ere long come upon them to the uttermost.

But a brighter day is dawning. Although the earth must be purified with judgments, it is that the way may be fully prepared, for the setting up of that Kingdom which shall extend from sea to sea, and from the river to the ends of the earth. The reign of righteousness is commencing. The signs of the times evidently point to the speedy fulfilment of ancient prediction—to the coming in of the fulness of the Gentiles, and the restoration of the whole house of Israel. And in this view, we may not only regard the convulsions that are taking place among the nations without alarm, but also the prevalence of religious errors in Christian lands. Infidelity abounds not always in the same undigested shape, but with the same spirit essentially, under fairer names. "The Devil has come down in great wrath, knowing that his time is short." The apostles of Christ were never more active than are the apostles of error now.—And this is doubtless abundant occasion for fresh zeal, and increased effort on the part of all Zion's friends. But, let every exertion be made, let every prayer be offered, with a firm conviction that God's arm is extended, and his ear open—that the time has come to favour Zion, and that every faithful effort for her enlargement, will be crowned with a blessing.

It has been sincerely our object, if we are not deceived as to our motives, to build up and strengthen the cause of God, in the progress of our past labours. It has been our happiness to know that in some instances the RECORDER has been the honored instrument of bringing sinners to repentance—and if we may judge from the letters of our correspondents, many have been edified and strengthened in faith by the intelligence that has enriched our columns. We are not insensible to some errors in judgment, nor to many deficiencies in the execution of our plan. But we must throw ourselves now as ever, on the candour of our readers, assuring them that it will ever be our object to bide more closely together all the followers of Christ, and to increase their hope and faith and charity. Many thanks are due, and are affectionately tendered to our patrons and friends, for their past favourable acceptance of our labours. We rely with confidence on their continued patronage, so long as we make it our object to do them good, and promote their gratification.

The connexion had with the religious department of the paper by the writer of this article, for the last six years, with several occasional interruptions, now ceases. This resolution has been taken deliberately, under the conviction that an instrument of so much power ought to be in the hands of a man whose undivided attention may be given to it. Whatever coincidence there may be between pastoral duties, and the management of a religious paper for the benefit of the Church at large, there is a burden of responsibility connected with each class of these duties, that is too weighty to be borne by one individual. Other reasons of minor importance, have conspired to the decision stated; but it is unnecessary to detail them. The writer will take this opportunity to say, that the utmost cordiality subsists between him and the Proprietor of the paper—that it will be one of his highest gratifications to render to him all possible assistance in an unofficial capacity—and that arrangements are made for the future conduct of the editorial department, which promise enlarged usefulness to the establishment. As a disinterested individual, deeply indebted to the religious public for their past confidence and candor, the writer would earnestly recommend to the patrons of the RECORDER, that they make renewed exertions for its extended circulation. No unrighteous interference with other papers of the same character is desired; but if new readers can be obtained, and intelligence of the most interesting kind more widely diffused, the effect will be happy, not only on readers themselves, but on the general interests of Zion.

It is most earnestly to be desired, that love and peace may prevail throughout the Churches—that knowledge may abound, and that all who love the Lord Jesus Christ, may be of one judgment in regard to the best means of advancing his Kingdom. Then will error hide its head and vice be ashamed of its deformity; "the skies will pour down righteousness"—"the earth will open her bosom, and salvation produce her fruit"—"and the work of righteousness shall be peace; and the effect of righteousness, perpetual quiet and security."

## "VIEW OF THE HEBREWS."

By the Rev. Ethan Smith.

Every thing said and done in behalf of the ancient people of God, while the time of their restoration to the land of promise is drawing near, deserves to be noticed, and can hardly fail to excite a deep interest in every Christian heart.—What enlightened eye is not now turned to Jerusalem? Who is not now convinced that "there is no enchantment against Jacob, neither any divination against Israel," and prepared to exclaim, "What hath God wrought?" The pious efforts that are making in Europe and America, nay, in Asia itself, to enlighten and reclaim the Jews from their backslidings, furnish no equivocal indications that the time, even "the set time to favor Zion is come." The variety of means employed, the establishment of schools for the instruction of young Jews and favorably disposed adults; the translation of the New Testament into the "sacred language," and its extended circulation; the printing and distribution of Hebrew tracts; the sending forth of Jewish and Gentile Missionaries through Europe, and to the holy city; the consecration of so much wealth and talent to the sole object of their conversion, by distinguished individuals; the provision making for the protection and support of such as are truly converted to the faith of Jesus; the establishment of periodical publications in England, France, and this country, for the promotion of the object; and finally, the volumes that are issuing from the press from time to time, with the design of removing the ignorance and quickening the zeal of christendom, all conspire to show most clearly, what Jews themselves believe, that some stupendous revolution in their favor is near at hand.

By some indeed all these efforts are looked upon with contempt, and stigmatized as the relics of the crusading system of other ages. But such a charge can proceed only from ignorance or infidelity. The aims and exertions of the present day, are perfectly in unison with the aims and exertions of the best period of the Christian church—to bring the Jews to the acknowledgment of Christ, by furnishing them with evidence of his

claims to the Messiahship. No force is applied—no coercion is attempted nor contemplated. The mind is to be enlightened—the conscience is to be aroused—the heart, by the grace of God is to be brought into subjection to the faith.

The work with which this article is headed, is evidently designed to enlighten the Christian public into the duties they owe to the Jews. It is a small work of less than 200 pages; but contains a brief history of the destruction of Jerusalem, showing the correspondence of events, with the prophecies that had been uttered by Christ, and by the preceding prophets of the Jewish church. It then proceeds to state the arguments on which must rest the belief that Judah and Israel will be restored to the land of their fathers literally: These arguments are, 1. The distinct existence of the Jews. 2. Their past partial and short possession of Canaan. 3. Express predictions of the event. 4. The improbability of giving a mystical import to these predictions. 5. As their expulsion was literal, their restoration must be so too.

The present state of Judah and Israel is next considered. Judah is well known to be a state of dispersion. Israel, or the ten tribes, are nowhere in an *oudest* state; cast out from the society of nations, from the knowledge of their birth Hebrews. Much stress is laid on the distinction between *oudest* and *dispersed*. It is then shown from the prophets, that Israel as such, in distinction from Judah, is to be restored. Hence it is argued, that they must now have somewhere a distinct existence, a place of retirement from the nations, for the 2500 years that have passed since they were carried into captivity. It is then shown from Esdras, that they must have removed from Hahab and Habor, where they were first placed by their conquerors, to the north eastward, in the direction of America. The remainder of the chapter is taken up with various arguments in support of the hypothesis, that the savages of North and South America are the tribes of Israel. Some of these arguments are, that all American Indians appear to have had one origin, that the language appears to be a corruption of the Hebrew, that they have their holy ark, that they have formerly practised circumcision, that they have one and only one God, in contradistinction to all other pagan nations, that they have a variety of traditions, evincing their Israelitish origin, that they have a Levitical tribe, and that they have "cities of refuge." How much weight is due to these arguments, every reader must judge for himself. To our own minds they are more pleasant than convincing. The time may be at hand when the origin of the Indian tribes on this continent will be clearly ascertained; but that time has not yet come. Nor is it necessary to wait its arrival, before we engage with all our strength in the effort to bring these tribes to the knowledge of Christ. They are immortal, and whether Israelites or not, they are in a perishing state; from which the grace of God alone, by missionary exertion, can deliver them. As far as we can judge, Mr. Smith has done justice to the subject, and has furnished a variety of facts that strongly favor his hypothesis; but, for some reason or other, we have been led at every step of our progress in reading him, to inquire, whether a fertile imagination might not discover the Israelites in China or Arabia, as well as in America.

In the fourth chapter of the work, is an exposition of the eighteenth chapter of Isaiah. "Dr. Buchanan considered the prophet as addressing himself to Great Britain; and probably the greater part of modern commentators have the same opinion. But to us the application of it to our own continent seems very clear—especially since reading Mr. Smith. The same idea was advanced some years ago by Mr. or Dr. McDonald of Albany, we believe, and commented upon in the Christian Observer, vol. 19, p. 159—161.

With the plan of this writer, however, Mr. S. had no acquaintance, previous to the publication of the work before us. We have therefore, the opinions of two individuals, who have devoted much attention to the prophecies of the Bible, and who have published their views without concert, or even a knowledge of each other's scheme. They entirely coincide, so far as we can judge from the brief extract from McDonald's work in the Christian Observer.

We have been exceedingly gratified in taking a "View of the Hebrews," through the glass that Mr. S. has put to our eye; and it is presumed that none will turn away dissatisfied with such a medium of vision, unless they are dissatisfied that they may not look longer.—The subject is large enough to engage a more extended discussion; but perhaps Mr. S. has said all that need be said at present. Undoubtedly further inquiries will be made, and more satisfactory results obtained ere long.

"A Reply to the Rev. Elisha Andrews' Sermon on the Author's Essay, in favor of Christian Communion: Also, a further illustration of the principle of Christian Communion.—By CHARLES BROOKS, Minister of the Gospel, and member of a Church in the Baptist Denomination."

This pamphlet is written in a very dignified, able, and discursive manner, and is a most thoughtful and judicious work, and is a heart imbued with the spirit of Christian benevolence and simplicity. We have not seen the work to which it purports to be a reply, and therefore cannot judge of its merit only according to its bearing on the question of Catholic Communion. And we are constrained to say, that Mr. Brooks supports his argument with the spirit of a man, and with the mildness of an humble follower of Christ. If he has given a fair view of the ground taken by his antagonist, (and there is reason to believe he has not failed here,) he certainly has altogether the advantage over him in argument and in temper. But his object is not to triumph; it is to make the path of duty plain; it is to promote a spirit of concord among brethren.

Mr. Brooks is still a Baptist—and in order to avoid giving offence to his brethren, has never yet acted on the principle for which he contends. Still he complains that he is blamed by them, and not treated with all the tenderness he had a right to expect. We hope however, that the Christian spirit he exhibits, will constrain them to love him as a brother, even if they should not yield to the force of his reasonings. While we are perfectly satisfied that he has truth on his side, and that this truth will finally prevail, we are not disposed to think nor to speak uncharitably of those who see not the ordinance of baptism through the same medium as ourselves. In proportion as the knowledge of Christ and regard to the welfare of immortal souls increases, all barriers to Christian Communion will be taken away. This work is well deserving of a wide circulation.

## UNITED FOREIGN MISSION SOCIETY.

Union Mission, Aug. 26.—By letters from the Superintendent and Assistant, it appears that the Osage Chiefs and warriors had determined to deliver up the man who committed the murder on a Cherokee last winter, and were proceeding with him to Fort Smith, for that purpose; but when they arrived within 50 miles of the Fort, he made his escape. The Chiefs are very anxious to make a war, and have requested the sub-Agent to make such use of their annuities in his interview with the Cherokees as may be necessary to save them from such a calamity.

In the School, are thirteen promising Osage children. Beside these, there are four children in the family, too young for the school, and three adult Indians employed as laborers.

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